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Vishveshvaranand
Vedic Research Institute
P. O. Sadhu Ashram - HOSHIARPUR
(Panjab, India)

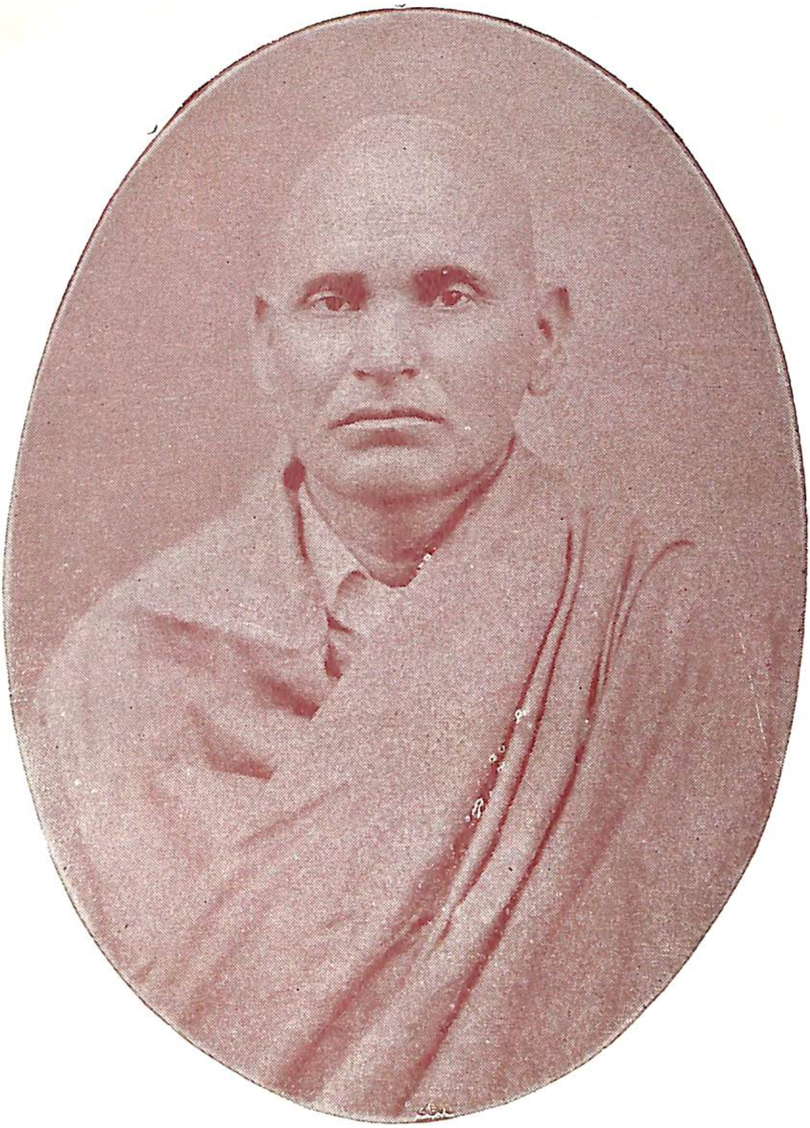
INTRODUCTION
&
PROSPECTUS

V. S. VAISHAKH 1, 2014

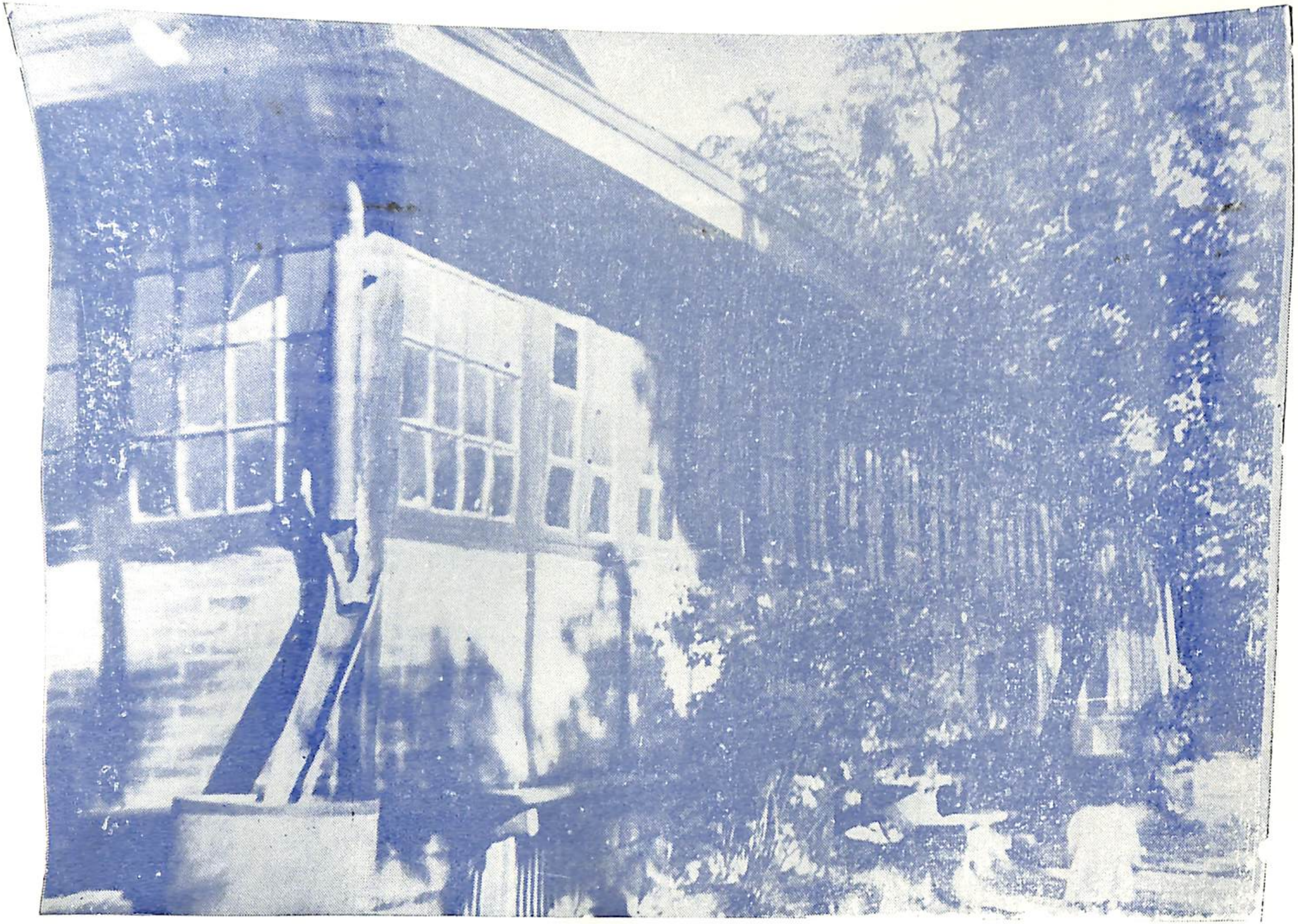
(April 13, 1957)

CONTENTS

		Page
History	...	1
V. V. R. I. Society	...	6
Aims and Objects	...	7
Management	...	8
Honorary Fellows	...	9
Corresponding Members	...	9
Work-Organisation	...	10
Staff Organisation	...	11
The Vedic Philological Research Department	...	14
The 36-Volume Vedic Lexicographical Project	...	15
The Text Editing and Translation Department	...	21
The Department of Religion and Philosophy	...	24
The Department of History	...	25
The General Indological Research Department	...	26
Swami Sarvadanand Memorial General Cultural Publication Department	...	29
The Department of Research Training	...	31
The Sanskrit College	...	32
The Library Department	...	32
Shri Dhani Ram Bhalla Sadhu Ashram	...	34
Associations	...	35
Vishveshvaranand Book Agency	...	36
V. V. R. I. Press	...	37
Financial Organisation	...	37
Appeal for Funds	...	39



THE LATE SWAMI VISHVESHVARANAND



A VIEW OF SHANTA-KUTI, SIMLA

HISTORY

(*a*) THE BACK-GROUND—

Now for centuries past, Vedas, though, otherwise, held in the highest esteem by the general public in India, have for all practical purposes ceased to be intelligently read and understood even by those who have been committing to memory a number of the Vedic texts for the purposes of their profession of sacred recitation and ritualistic application. No wonder, then, that whereas many dictionaries dealing with later Sanskrit have ever been readily available, being the result of the continuous labour of a long line of erudite lexicographers, very few of these do full justice to or even care to include the Vedic vocabularies in their otherwise exhaustive treatment. Recognising the unique position of the Vedas by virtue of their being the most ancient available sacred writings of the world, and, also, their special importance in the eyes of the Indians, being the fountain-head of their language, literature, religion, philosophy and culture in general, the late Swami Vishveshvaranand and his junior life-long colleague, the late Swami Nityanand so much felt the absence of a comprehensive and dependable Vedic lexicon that they took it upon themselves as the sole mission of their noble lives of dedication to supply a standard work in this line,

It was in 1903 at Gulmarg in Kashmir that the Swamis, in pursuance of the above objective, prepared the first draft scheme of a Vedic lexicon. They submitted the same to His late Highness Maharaja Sir Sayaji Rao Gaekwar of Baroda, who felt keenly interested in it and made an initial gift of Rs. 17,500/- towards its progress. Soon after that, the Swamis secured, through the generosity of the Patiala and the Keonthal Durbars, a piece of land at Simla and built on it their head-quarters, to which they gave the name "Shāntakuṭi" (Peaceful Cottage). Here they set themselves to work in right earnest on the said scheme. During the years 1908 to 1910, they published, in four separate volumes, the alphabetically re-arranged *Pada-pāṭhas* (Word Indices) to the four principal Vedic texts, namely, *(1) Ṛgveda (Śākala-Śākhā), (2) Yajurveda (Mādhyandina-Śākhā), (3) Sāmaveda (Kauthuma-Śākhā)* and *(4) Atharvaveda (Śaunaka-Śākhā)*.

The scheme was assiduously pursued till the beginning of 1914 when its further progress was unfortunately checked on account of the untimely demise of Swami Nityanand. But, soon, the elderly Swami Vishveshvaranand (64) girt up his loins afresh and carried on the work, as best as he could, with the cooperation of a few scholars, who worked for him at Mysore, Banaras and

Aundh (Satara). During the five years from 1919 onwards, he ran an office for this purpose at Indore as required by the Holkar Durbar in sanctioning a subsidy of Rs. 20,000/-, payable in five annual instalments of Rs. 4000/- each.

(*b*) THE INSTITUTE STARTS—

Not satisfied, however, with the progress of the scheme under the above arrangement, he bethought himself of Lahore which by virtue of its being, in those days, the nerve-centre of the activities of the neo-Vedic organisation of Arya Samaj and possessing a far-famed seat of Sanskrit learning, sponsored by the University of Punjab, might be the most suitable place for his purpose, too. Carrying this hope in his bosom, he spent the latter half of 1923 at Lahore where he laid his scheme before Rai Bahadur Lala Mul Raj, who had been the first President of Arya Samaj and Mahatma Hans Raj, who had been the Founder Principal of the Dayanand Anglo-Vedic College, and requested them to propose it to some competent person in their midst to relieve his aged shoulders of the burden of that scheme and carry it forward to the best of his ability. It was in this situation that in compliance with the noble wishes of those venerable personages, Shri Vishva Bandhu took over the charge of the said Vedic Lexicographical Project, purely, as a labour of love and agreed to carry on this work in addition to the discharge of his duty as the Principal of Dayānanda Brāhma Mahāvidyālaya.* Vishveshvaranand Vedic Research Institute, being the name given to the office, which was accordingly organised for the purpose of carrying on the work of the Vedic Kosha, was accommodated on the premises of the said Mahāvidyālaya and it started functioning regularly as from January 1, 1924 with Shri Vishva Bandhu as its Honorary Director. Shri Vishva Bandhu held the combined charge of of the Māhavidyālaya and the Institute till June 1, 1934, when he laid down the charge of Mahāvidyālaya and assumed that of the D.A.-V. College Research Department† and Lal Chand Library. As a result of this change-over, the office of the Institute was shifted from the Māhavidyālaya building to Lal Chand Library on the D.A.-V. College premises.

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*This institution was founded, on national lines, by Shri Vishva Bandhu under the auspices of the D.A.-V. College Society on April 13, 1921, eventually, replacing in 1922 the Sanskrit or Upadeshak Classes that the said Society had been running since 1899. It functioned as an independent Sanskrit, Hindi and Divinity College, awarding its own Diplomas and Degrees, recognised by the Panjab University and, also, as a Training Centre for socio-cultural uplift workers. The V. V. R. Institute owes, in no small measure, its present status to the most devoted service that some old students of the Māhavidyālaya have rendered and are rendering to this cause.

†The D.A.-V. College Management had started this Department alongwith the Library in 1917 to carry on and provide facilities for research in Sanskrit language and literature and Indian history.

(*c*) THE VISHVESHVARANAND TRUST—

The idea of the Vedic Dictionary had been the one master-passion of Swamiji's very simple and austere life. Now that he had succeeded, at last, in making, to his entire satisfaction and great relief, necessary arrangement in this behalf, he felt that he would be able henceforth to raise adequate funds to meet the running expenses of the newly set-up Institute. But he was not destined to live long enough to witness the full fructification of his life-long efforts. After having remained ill for some months, he breathed his last on the 23rd November, 1925. A couple of months before his death, he executed a will, whereby he entrusted his belongings worth about a lac and a half of rupees to the care of a Board of Trustees and charged them with the duty of seeing to the completion of the Vedic Dictionary. The said Trust continued to maintain the Institute till the end of June, 1936. This Board, known as Vishveshvaranand Sampat Prabandhinī Sabhā or, shortly, as Vishveshvaranand Trust, consisted of Rai Bahadur Lala Rala Ram, C. I. E.; I.S.O.; (President), Shri Pandit Madan Mohan Malaviya, Shri Mahatma Narayana Swami, Shri Swami Sarvadanandji, Sir Jai Lal, Seth Ranchhod Dass Bhavan, Dr. Kalyan Dass J. Desai, Shri Vishva Bandhu and Dr. Kedar Nath (Secretary).

(*d*) THE V.V.R.I. SOCIETY—

Meanwhile, however, it had become quite apparent that it would be utterly beyond the capacity of the Trust to meet even a fraction of the ever mounting maintenance bill of the Institute. Therefore, a new body known as Vishveshvaranand Vedic Research Institute Society was regularly constituted and registered with the Government on May 9, 1936 under the Act XXI of 1860, the charge of the Institute being formally transferred to it as from July 1, 1936. R.B. Lala Durga Das, Pandit Madan Mohan Malaviya, R. B. Lala Mulraj, R. B. Lala Rala Ram, Shri Vishva Bandhu, Dr. Kedar Nath and Mahatma Narayana Swami were the seven Founder Members of this Society.

(*e*) FIRM ESTABLISHMENT—

The next decade saw the Institute being firmly established as an entirely non-denominational centre of scientific, literary and cultural study, research and publication and making record progress on both the fronts, academic and administrative. On an average, every third year witnessed the publication of a new volume of the Vedic Kosha. The Government of India accorded their recognition and sanctioned a grant-in-aid to it as from 1940-41. This was followed, in quick succession, by similar support at the hands of a number of Indian Provincial and Princely Governments and Universities. Private donations and memberships of the V. V. R. I. Society increased from year to

year. As the things were thus moving on quite smoothly, the prospect of further progress seemed to be fairly bright.

(*f*) FORCED DISLOCATION—

But by the end of 1946, the nasty political game that the foreign rulers, on the one hand, and the anti-national elements in the country, on the other, had since long been playing against the national independence movement, had assumed too ominous a form to fail to have the most devastating effect on all peaceful aspects of life. The Pakistan movement reached its climax by the beginning of 1947. It was obvious that the partition of Panjab could not be prevented. But the whence and whither of the line of division was still a matter of surmise. In a way, Lahore had become the one topic for discussion at every hour of the day. By the 10th August, life had become utterly unsafe. The workers of the Institute found it too risky to move out of their houses to attend to their duty. The Institute offices had thus to be closed, partly, from that very day and, partly, from the 15th August. It was thought that even if Lahore fell to Pakistan, the new Government must assert itself by establishing law and order and that, therefore, the life in Lahore must become quite safe in a few days. This expectation, however, proved false, for the situation deteriorated every day and every hour. Consequently, all those, who regarded the Ancient Indian lore as their sacred heritage and respected the names of Rama, Krishna, Buddha, Mahavira, Nanak and Dayanand, felt compelled to forsake their ancestral hearths and homes in the valleys of Indus, Jhelum, Chenab and Ravi and to proceed eastward into what had now become truncated Bharat, in search of shelter wherever they might get it. Every day, thousands upon thousands of dislocated people began pouring in the D.A.-V. College Refugee Transit Camp with tales of woeful suffering on their lips and looks of exhaustion and anxiety in their eyes. This removed the last vestige of doubt, if there still remained any, and the Director of the Institute with just a few colleagues and other friends, who were still in Lahore, bowed to the inevitable and recognised the imperative necessity of removing from there the administrative and academic records, manuscript and other libraries, laboratories and as much of the fixtures etc. as possible, belonging to the Institute as well as the D.A.-V. College. But the first question was how to do it in the face of the express order that had meanwhile been received from the Pakistan Government forbidding any attempt in this behalf and the second one was where to take these things to. The benefit of consultation with the members of the Management was out of the question, for all of them had already left Lahore for uncertain destinations and dislocation of postal arrangements made correspondence impossible, even when any address was known. Now choice seemed to lie between the aforesaid Shāntakutī at Simla and the

Sadhu Ashram* at Hoshiarpur. The latter had to be preferred, being, apparently, the easier to reach and occupy in those days of utter dislocation of traffic facilities and a number of complications. When, however, the goods began to be packed up, the real difficulty of their most handicapped situation began to stare the workers in the face. For, even what seemed to be essential and, therefore, worth being removed at any risk, would make no less than 1,000 packages, altogether, weighing about 3,000 maunds. How to procure necessary packing materials, when none could dare stir out of the camp area? How to make so many packages ready, when no labour was available? How to send out ready packages, when even the Indian evacuation personnel, both military and civil, flatly refused cooperation in the matter? And, lastly, how to evade the Pakistan Police, who would stand up like a wall in the way and, without rhyme or reason, forcibly unload and seize all those 'banned' goods? The devoted workers, however, most doggedly pursued this arduous task, the worst risk involved notwithstanding; and, verily, it was nothing short of a miracle that they gained their objective almost cent per cent. All praise to those brave volunteers in the service of this noble cause! For, in the absence of the aforesaid most valuable things that they succeeded in extracting, practically, from the jaws of sure usurpation and destruction, it would have been simply impossible to restart the work of the Institute.

(g) RESETTLEMENT—

It was on September 13, 1947 that the first consignment of thirty packages safely reached Sadhu Ashram. Other consignments, first, from Lahore and, later on, from Amritsar and a number of other places on the Indian soil where they had already reached, followed at short intervals, the process continuing till the middle of 1948. The D.A.-V. College and the Nabha House headquarters of the Institute at Lahore were finally forsaken on December 6, 1947. Meanwhile, on receipt of a special message from the Director, a few members of the Institute staff had managed to reach Hoshiarpur and open the office at Sadhu Ashram as from November 2, 1947.

Consequent to its said forced dislocation from Lahore, the Institute suffered a huge financial loss of about Rs. 5 lakhs, being the value of its well-equipped printing press and other goods that had to be abondoned at Lahore and a number of credits that had to be written off. It is, however, a matter of great satisfaction that it has survived the aforesaid catastrophe and that, although still under rehabilitation, it is gradually forging ahead not only to attain to its previous stature but also to touch new heights in the matter of its further expansion and development.

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*The late Shri Dhani Ram Bhalla, who was an Executive Member of the Institute and hailed from Bajwara, a suburb of Hoshiarpur, and had a flourishing business in footwear at Lahore and Kanpur, had built this Ashram at his own cost in 1936 for use as a socio-cultural centre for the benefit of the public at large.

V. V. R. I. SOCIETY

(*a*) MEMBERSHIP—

The Institute is being run by Vishveshvaranand Vedic Research Institute Society, which is registered under the Indian Charitable Societies Act XXI of 1860. Its Ordinary Membership is open, without any distinction of caste, creed, colour or country, to every adult person who might feel interested in the fulfilment of its aims and objects as given in the sequel. The Constitution of the Society also provides for the nomination of its 25 Honorary Fellows and 30 Corresponding Members. The present strength of its membership is about 2200, drawn from all walks of life and hailing from all parts of India and, also, from other countries.

(*b*) SUBSCRIPTION—

The schedule of minimum Ordinary Membership subscription, payable by instalments, if so desired, is as under :—

1. Life Patron, Class I, Rs. 25,000/- or £ 2,000/- or $ 6,250/-.
2. Life Patron, Class II, Rs. 10,000/- or £ 800/- or $ 2.500/-.
3. Life Promoter, Class I, Rs. 5,000/- or £ 400/- or $ 1,250/-.
4. Life Promoter, Class II, Rs. 2,500/- or £ 200/- or $ 625/-.
5. Life Member, Class I, Rs. 1,000/- or £ 80/- or $ 250/-.
6. Life Member, Class II, Rs. 250/- or £ 20/- or $ 62.5/-.
7. Member for one year, Rs. 10/- or £ 1 or $ 3.

(*c*) PRIVILEGES OF MEMBERSHIP—

Under Clause 7 of its Constitution, the members of the Society enjoy the following rights and privileges :—

1. Every member shall be entitled to receive a notice of the Annual General Meeting and of every special meeting of the General Body and to attend the same.
2. Every member, who is not a Corresponding Member, shall be entitled to vote at all meetings of the General Body and also of the Executive Board, if and when he is elected or appointed a member of the said Board.
3. Every member shall be entitled to receive, free of charge, his copies of the Annual Report and Proceedings etc. of the Society and of its monthly organ as and when the same are published.
4. Ordinary Members who have subscribed at least (1) Rs. 100/-, (2) Rs. 200/-, (3) Rs. 500/-, (4) Rs. 1,000 and (5) Rs. 2,500/- shall be entitled to receive, on application their copies of the publications of the Society at (1) 7½%, (2) 10%, (3) 15%, (4) 20% and (5) 25% discount on the published prices, respectively.
5. Honorary Fellows and Corresponding Members shall be entitled to receive, on application, their copies of publications of the Society at 25% discount on the published prices.

6. Promoters and Patrons shall be entitled to the following additional privileges :—

(i) A Promoter in Class II shall be entitled to receive, free of cost, on application, his set of either "A Vedic Word Concordance" or "A Vedic Dictionary" or any other set of about the same value as and when published by the Society.

(ii) A Promoter in Class I shall be entitled to receive, on application, his copy of every publication of the Society, free of cost.

(iii) A Promoter in Class II shall be entitled to get the association of his own name, or the name of a nominee of his, specially commemorated in connection with the publication of one volume in Sarvadanand Memorial Series of the Society.

(iv) A Promoter in Class I shall be entitled to get the association of his own name, or the name of a nominee of his, specially commemorated in connection with the publication of one volume in Vishveshvaranand Indological Series of the Society.

(v) A Patron in Class II shall be entitled to get the association of his own name, or the name of a nominee of his, specially commemorated in connection with the publication of one volume in Shānta-kuṭi Vedic Series of the Society.

(vi) A Patron in Class I who has subscribed, at least, Rs. 25,000/-, Rs. 50,000/- or Rs. 1,00,000/- to the funds of the Society shall be entitled also to get a permanent Scholarship, a Lectureship or a Chair in Indian culture, as the case may be, founded at the Institute after his name or the name of a nominee of his.

Note. **Donations,** ranging from Rs. 250/- to Rs. 2,50,000/-, that might be given to the Institute during one year are **exempt from Income Tax** under the Finance Act (1948) as notified in the G. O. I. Gazette Pt. I, Sec. 1, 30-4-1949, Ministry of Finance (Rev. Dn.) No. 33, dated 23-4-1949.

AIMS & OBJECTS

The aims and objects of the V. V. R. I. Society as sought to be fulfilled through the progressive work-programme of the V. V. R. Institute are as under :—

1. To carry on and encourage research, on entirely non-sectarian lines and in strict accordance with the principles of scientific and historical study, in the entire domain of Indian culture including language, literature, philosophy, history, arts, sciences and other allied subjects and publish results thereof in the form of books or/and periodicals.

2. To collect, preserve, edit and publish rare and important works, in manuscript or print, connected with the ancient, medieval and modern phases of Indian culture.
3. To bring out in the form of books or/and periodicals, original works as well as translations of old works towards popularising Indian cultural studies and ideals.

MANAGEMENT

The affairs of the Institute are managed, its funds administered and accounts got regularly audited and published along with the Annual Report on its working by the Executive Board, which is annually constituted by the V. V. R. I. Society, the said Board triennially appointing four of its members as the President, the Vice President, the Secretary and the Joint Secretary. The Board as constituted, at present, is as under :—

(*a*) OFFICE-BEARERS—

1. Dr. Sir Bakhshi Tek Chand, M.A., LL.B., LL.D., Retd., Judge, High Court, Punjab (President).
2. Dr. M. C. Mahajan, M.A., LL.B., LL.D., Retd. Chief Justice of India (Vice President).
3. Prof. Diwan Anand Kumar, M.A. (Cantab), Bar-at-law, Vice Chancellor, Panjab University (Secretary).
4. Prof. Vishva Bandhu, M.A., Shastri, M.O.L. (Pb.), O.d'A (Fr.), Kt. C.T. (It.) (Jt. Secy. and Director).

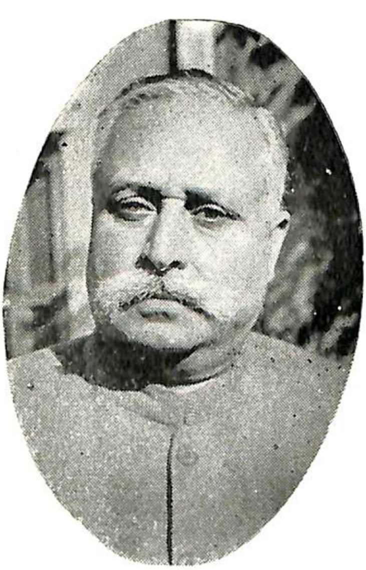
(*b*) MEMBERS—

5. His Highness Raja Durga Singh of Baghat.
6. Dr. G. C. Narang, M.A., Ph. D., Bar-at-law.
7. R. B. Durga Dass, B.A., LL. B.
8. Diwan Hari Krishna Das.
9. R. B. Jodha Mal Kuthiala.
10. Mahashay Krishna, B.A.
11. Dr. Kedar Nath, L.R.C.P. & S.
12. Dr. A. C. Joshi, D. Sc., F.N.I., Director of Public Instruction, Punjab.
13. Prof. Diwan Chand Sharma, M.A., M.P.
14. Principal Dr. G. L. Datta, M.A., Ph. D.
15. Principal Bahadur Mal, M.A.
16. Principal Suraj Bhan, M.A.; M.L.C.
17. Principal Rala Ram, M.A., M.L.A.
18. Prof. Dev Datt Shastri, Vidya-bhaskar.
19. Shri Durga Das, B.A.
20. Shri Sansar Chand Sud, B.A., LL.B.
21. Dr. Prem Nath, M.B., Ch.B., L.D.S., F.I., C.D.

OFFICE BEARERS

Dr. Sir Bakshi TEK CHAND
President

Dr. MEHR CHAND MAHAJAN
Vice-President



Prof. Diwan ANAND KUMAR
Secretary

Prof. VISHVA BANDHU
Joint Secy. & Director.

HONORARY FELLOWS

Under Clause 6 (e) of the Constitution of the V. V. R. I. Society, the Executive Board has elected the following persons as the Honorary Life Fellows of the Society :—

1. Rt. Hon'ble Dr. M. R. Jayakar, P.C., M.A., D.C L. (Oxon), LL.D., Poona.
2. Bharata-Ratna Dr. Bhagavan Das, M.A., D.Litt., Varanasi.
3. Bharata-Ratna Dr. Sir S. Radhakrishnan, M.A., D. Litt., LL.D., F.B.A., New Delhi.
4. Dr. K. M. Munshi, B.A., LL.B., D. Litt., LL.D., Lucknow.
5. Dr. Sir C. D. Deshmukh, B.A. (Cantab.), C.I.E., D. Litt., New Delhi.
6. Dr. Sir R. L. Turner, M.C., M.A., Litt. D., D. Litt., F.B.A., London.
7. Dr. G. Tucci, M.A., D. Litt., Rome.
8. Dr. L. Renou, M.A., D. Litt., Paris.
9. His Holiness Swami Satyanand Ji, Hardwar.
10. His Holiness Satguru Pratap Singh Ji, Bhaini Sahib (Ludhiana).
11. Pandit Shri S. D. Satwalekar, Pardi (Surat).
12. Dr. P. K. Gode, M.A., D. Litt. (Paris), Poona.
13. Bhadant Shri Anand Kausalyayan, Calcutta.
14. Shri M. S. Golwalkar (Guruji), Nagpur.
15. Sir Rustam P. Masani, M.A., Bombay.
16. Dr. Kedar Nath, L.R.C.P. & S., Simla.
17. Shrimati Durga Devi Bhalla, Bajwara (Hoshiarpur).

CORRESPONDING MEMBERS

In compliance with the Clause 6 (f) of the Constitution of the V. V. R. I. Society, the following scholars have been elected by the Executive Board as the Corresponding Members of the Society for the period of three years, commencing on March 22, 1957.

1. Dr. J. Brough, M A., D.Litt., London (U. K.).
2. Dr. O. Lacombe, M.A , D. Litt., Paris (France).
3. Dr. J. Ph. Vogel, Ph.D. Leiden (Holland).
4. Dr. H. Hoffmann, Munich (Germany).
5. Dr. P. E. Dumont, M.A., Ph.D., Baltmimore (U. S, A.).
6. Dr. O. H. de.A. Vijesekera, M.A., Ph.D., Colombo (Ceylon).
7. Dr. Gokul Chand, M.A., Ph.D. Kathmandu (Nepal).
8. Dr. Siddheshwar Varma, M.A., D.Litt., New Delhi.
9. Dr. R. N. Dandekar, M.A., Ph.D., Poona.
10. Dr. S. M. Katre, M.A., Ph.D., Poona.
11. Prof. D. D. Kapadia, M.A., B.Sc., Poona.

12. Prof. G. C. Jhala, M.A. Bombay.
13. Prof. H. D. Velankar, M.A., Bombay.
14. Prof. G. H. Bhatta, M.A., Baroda.
15. Prof. K. S. Nilakanta Sastri, M.A., Madras.
16. Dr. V. Raghavan, M.A., Ph.D., Madras.
17. Dr. C. K. Raja, M.A., Ph.D., Waltair.
18. Dr. S. K. Chatterjee, M.A., D.Litt., Calcutta.
19. Dr. S. K. De, M.A., Ph.D., Calcutta.
20. Dr. A. S. Altekar, M.A., D.Litt., Patna.
21. Dr. P. L. Vaidya, M.A., Ph.D., Darbhanga.
22. Dr. Mangal Dev Shastri, M.A., D.Phil, Varanasi.
23. Dr. T. R. V. Murti, M.A., Ph.D., Varanasi.
24. Dr. V. M. Apte, M.A., Ph.D., Sagar.
25. Dr. D. N. Shastri, M.A., D.Litt., Meerut.
26. Prof. K. Chattopadhyaya, M.A., Allahabad.
27. Prof. Gauri Shankar, M.A., B.Litt., Kurukshetra.
28. Prof. R. C. Khanna, M.A. Chandigarh.
29. Prof. K. A. S. Iyer, M.A., Lucknow.
30. Mahā Pandit Rahul Sankrityayan, Mussoorie.

WORK-ORGANISATION

The working of the Institute is spread over the following twelve departments :—

1. The Vedic Philological Research Department.
2. The Text-Editing and Translation Department.
3. The General Indological Research Department.
4. The Religion and Philosophy Department.
5. The History Department.
6. The General Publication Department.
7. The Library and Reading Room Department.
8. The Cultural Association and Contact Department.
9. The Sadhu Ashram Cultural Centre Department.
10. The Printing Department.
11. The Sales Deparment.
12. The General and Accounts Department.

These departments are manned by a whole-time staff, at present, 112 strong, working under the immediate guidance of the Director.

The academic departments receive, mainly, through correspondence, the benefit of general guidance at the hands of the aforesaid Corresponding Members and other eminent scholars.

The following Staff Committees assist the Director in carrying on the day-to-day work-programmes of different departments :—

1. The Research Works Committee.
2. The Vedic Concordance Committee.
3. The Research and Cultural Training Committee.
4. The Research and General Publication Committee.
5. The Vishva Jyoti Committee.
6. The Library Committee.
7. The Sales Committee.
8. The Press Committee.
9. The Ashram and Building Committee.
10. The Association and Function Committee.
11. The Administration and Finance Committee.
12. The Accounts and Stores Committee.

STAFF ORGANISATION

(*a*) ACADEMIC STAFF—

1. Shri Vishva Bandhu, Shastri, M.A., M.O.L., O.d' A. (Fr.), Kt.C.T. (It.), Director & Chief Editor.
2. Shri Jaya Chandra Vidyalankar, Head of the History Department.
3. Shri Bahadur Mal, M.A., Head of the Religion & Philosophy Department and the General Publication Department.
4. Shri Charu Deva, Shastri, M.A., M.O.L., Head of the Text-Editing and Translation Department.
5. Shri Bhim Dev, Shastri, M.A., M.O.L.; Head of the General Indological and Vedic Research Departments, Curator of the Library Department and Deputy Editor (Research).
6. Shri Dev Datt, Shastri, Vidyā-Bhāskar, Joint Head of the General Publication Department and Deputy Editor (Cultural).
7. Shri Sant Ram, B.A., Joint Editor, Vishva Jyoti.
8. Shri Ramanand Shastri, Senior Assistant Editor.
9. Shri Amar Nath Shastri, Vyākaraṇāchārya, Senior Assistant Editor.
10. Shri Ram Palit Shastri, Vyākaraṇāchārya, Assistant Editor
11. Shri Pitambar Datt Shastri, " "
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51. Shri Gokul Chand, Foreman (Vedic Kosha Section).
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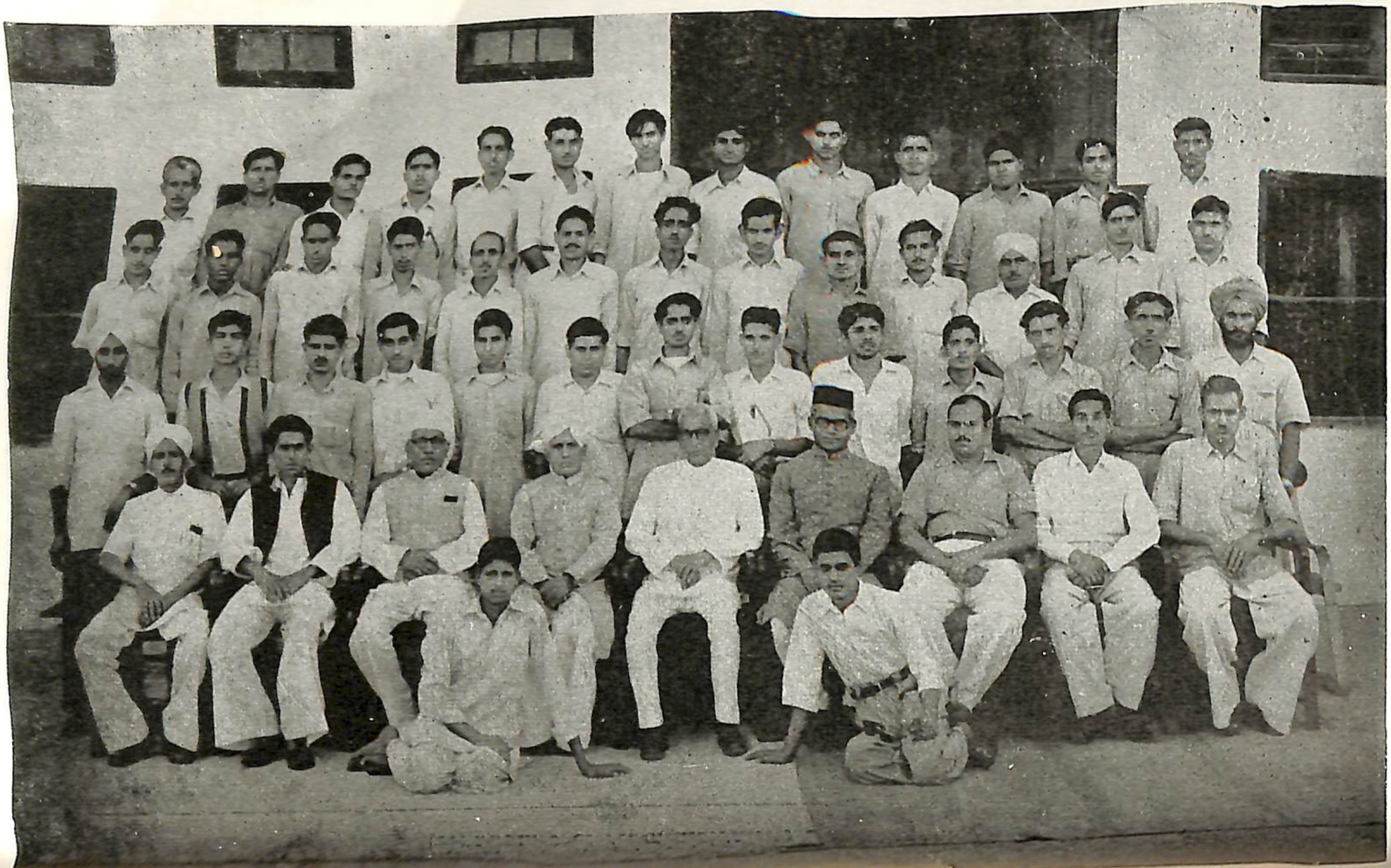
53. Shri Joginder Pal, " "
54. Shri Charan Das, " "
55. Shri Daulat Ram, " "
56. Shri Satya Pal, " "
57. Shri Bhim Sen, " "
58. Shri Hans Raj, " "
59. Shri Om Prakash, " "
60. Shri Shiv Prasad, " "
61. Shri Mahendra Singh, " "

The Vishveshvaranand Vedic Research Institute Staff

(Academic & Administrative Departments)

The Vishveshvaranand Vedic Research Institue Staff

(Printing Department)



62.	Shri Narpat Rai,	Compositor (Hindi Section)
63.	Shri Parameshwari Das,	" "
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103.	Shri Govind Ram,	"

(*d*) OTHER HANDS—

104.	Shri Milkhi Ram,	Peon.
105.	Shri Bihari Lal,	,,
106.	Shri Harnam Das,	,,
107.	Shri Uttam Chand,	,,
108.	Shri Mauji Ram,	,,
109.	Shri Nathu Ram,	Cook.
110.	Shri Bhagat Ram,	Riksha-Driver
111.	Shri Hari Ram,	Farm-worker.
112.	Shri Nathu Ram,	Sweeper.

THE VEDIC PHILOLOGICAL RESEARCH DEPARTMENT

This department is the nucleus from and around which the Institute has gradually developed into its present huge organisation. It aims at completing the **101-Volume Vedic Publication Project** on which it has been working since its inception. This Project comprises the following works which are under issue in the **Śāntakutī Vedic Series,** named, after the Simla headquarters of the late Swami Vishveshvaranand :—

(*i*) **A Vedic Word-Concordance** in Sections I-V, sub-divided, altogether, into 15 Parts, being the Volumes I-XV in the Series.

(*ii*) **A Grammatical Word Index to the Four Vedas,** in 2 parts, being the Volumes XVI and XVII in the Series.

(*iii*) **A Grammatical Word-Index to Ṛgveda,** being the Volume XVIII in the Series.

(*iv*) **A Grammatical Word-Index to Atharvaveda (both recensions),** being the Volume XIX in the Series.

(*v*) **A Grammatical Word-Index to Taittirīya Saṃhitā,** being the Volume XX in the Series.

(*vi*) **A Grammatical Word-Index to the Principal Upaniṣads,** being the Volume XXI in the Series.

(*vii*) **A Vedic Citation Concordance** in 5 Volumes, being the Volumes XXII-XXVI in the Series.

(*viii*) **A Vedic Dictionary** in 15 Volumes, being the Volumes XXVII-XLI in the Series.

(*ix*) **The Vedic Texts in Critical Editions** in 20 Volumes, being the Volumes XLII to LXI in the Series.

(*x*) **The Vedic Texts in Translations** in 20 Volumes, being the Volumes LXII to LXXXI in the Series.

(*xi*) **A Vedic Commentary** in 10 volumes, being the Volumes LXXXII to XCI in the Series.

(*xii*) **A Vedic Encyclopaedia** in 10 Volumes, being the Volumes XCII to CI in the Series.

The 36-Volume Vedic Lexicographical Project

1. The Institute has been engaged since 1924 on its 36-Volume Vedic Lexicographical Project embodying, the items (i)—(vi) and (viii) of the aforesaid 101-Volume Vedic Publication Project. Based on about 500 extant Vedic and Sub-Vedic texts, this Project has two major sections, namely, (1) the 15-Volume Concordance and (2) the 15-Volume Dictionary.

2. The said *500* basic texts have been exhaustively drawn upon and *50 lakhs* of word-registration cards made from them. All these cards have been passed through the specially set up *three stages of checking* and are at present being processed, likewise, through the *four editorial stages*, one-half of the total number of cards having been finally disposed of so far. As a result of this work on it, the said *50 lakh card-corpus* has been reduced to and arranged, according to a thoroughly thrashed out scientific plan, under about *2,50,000 rubrics* or head-words. These latter, in turn, have been further sub-divided into four *historically distinct* groups, pertaining, severally, to the four main divisions of the Vedic and Sub-Vedic literature, namely, (1) Saṃhitās and Khilas with their Brāhmaṇic prose sections clearly marked off from their poetic sections, (2) Brāhmaṇas proper and Āraṇyakas, (3) Upaniṣads alongwith the basic Sāṅkhya-Yoga and Vedānta texts and (4) Aṅga-Upānga-Sūtras alongwith all other available texts of auxiliary and ancillary character, dealing with sacredotal and domestic ritual, phonology and phonetics, etymology, grammar, prosody mensuration, astronomy and a number of other Vedic disciplines.

3. The fifteen volumes of the Concordance are presenting the aforesaid lexical materials according to the four-fold pattern as indicated, each *rubric* or head-word entered being supplied, *form-wise*, with (a) exhaustive text-references as well as (b) elaborate *commentary* in respect of (1) text-critical examination of its reading, (2) its etymology, grammatical analysis and accentual verification and (3) its syntactical bearing as leading directly to its correct interpretation.

4. This *commentary* extending over about one-third of the entire bulk (about 10,000 pages) of the Concordance makes an all-out effort to note and subject to critical examination and scientific assessment every bit of contribution made by the Vedic Ācharyas of yore, later commentators and modern Indologists, both national and foreign, in connection with its said three main aspects. It opens up new vistas of further research by (1) noting

distinctly *all* the variant and repetitive readings recorded in Bloomfield's Concordance which itself, in this process, has been thoroughly checked and corrected as well as very considerably supplemented, (2) pointing out and discussing towards eventual emendation *about 5,000 cases* of previously little noticed or even suspected textual and metrical corruption, (3) assessing the value of the contribution made by the School of Pāṇini to Vedic grammar and proposing, *in about 5,000 cases*, either (a) supplementation or (b) revision of the said Pāṇinian enunciation, hitherto generally held to be the final word on the subject and, lastly, (4) pressing into service towards realisation of the aforesaid objectives an original hypothesis of the development of language shedding new light on the pre-history and palaeo-etymology of the language of Veda, leading to the same being studied and treated under the well recognised natural laws of phonetic change which have governed, on the one hand, the later phases of Indo-Aryan, namely, Pālī, Prākṛta, Apabhraṅśa and Modern Regional Languages and, on the other, the different phases of the languages of the Indo-Iranian and the Indo-European groups.

5. The 15-Volume Concordance could be described as an Encyclopaedia of Vedic Etymology, Grammar, Syntax, Accent and Text-Criticism. This combined with the documentation in it of complete textual references to the *form-wise occurrences* in the aforesaid *500* Vedic and Sub-Vedic texts of the *2,50,000 rubrics* or headwords makes it the *Scriptorium* (source-book) for the purposes of the compilation, on its basis, of the *15*-Volume Dictionary, being the aforesaid second major section of the V. V. R. I. Lexicographical Project. This Dictionary has been designed as an Encyclopaedia of Vedic Interpretation, in which the meanings attaching to the aforesaid *2,50,000* Vedic and Sub-Vedic *rubrics* or headwords in different contexts are to be arranged on *scientific and historical principles*. The *commentary* on each entry in the Dictionary would record every bit of previous interpretative contribution, ancient as well as modern, and subject the same to critical examination and scientific assessment.

6. *Seven* out of the said *fifteen* projected volumes of the Concordance have already been published and the *eighth* volume is in the press. The remaining *seven* volumes, too, have been scheduled to be completed and published, *definitely*, by the end of *1958-59*, at the latest.

7. As by-products of the Concordance publication programme, the following five works, altogether, in six volumes are also being issued, separately, by or before the end of 1958-59 :—

(1) A Grammatical Word-Index to the Four Vedas.
(2) A Grammatical Word-Index to Ṛgveda.
(3) A Grammatical Word-Index to Atharvaveda.
(4) A Grammatical Word-Index to Taittirīya-saṃhitā.
(5) A Grammatical Word-Index to Principal Upaniṣads.

8. The work on the Dictionary has not yet progressed beyond the stage of partial primary compilation, mainly, because foremost attention has so far been claimed by the Concordance which being the *pre-requisite* for the Dictionary must needs be completed first. A specimen fasciculus, which was well received by the international Vedic scholarship, was issued in 1929. It is now to be hoped that if not impeded by any insuperable difficulty, financially or otherwise, the 15-Volume Dictionary will have been completed by 1968-69, viz. in 10 years after the completion of the 15-Volume Concordance.

9. In these works of highly specialised Vedic research, Sanskrit has been and is being used as the medium of expression. Among the modern centres of Indological research, this Institute, in fact, is the first one to recognise Sanskrit as the most suitable international medium of technical and critical expression.

10. This composite Project of the Concordance *cum* Dictionary might thus present, altogether, in another 12 years, a complete lexicographical study, *on scientific and historical lines*, in respect of the oldest phase of Sanskrit as recorded in about 500 extant Vedic and Sub-Vedic texts and, thereby, might serve as the rock-foundation for all future linguistic studies on historical principles in respect of the aforesaid Indo-Aryan, Indo-Iranian and Indo-European groups of languages which, among themselves, claim three out of every four men in the world as their speakers.

11. The sole aim of this huge undertaking has been the pursuit of the true word and the true interpretation in the most rigorous scientific sense, thus eliminating all personal factors and sectarian biases.

12. On completion, even the first section of the Project, namely, the 15-Volume Vedic Concordance would represent 600-year labour of one full-time scholar. By its very nature, however, this gigantic work could be taken up only under a well-knit collaborative research organisation like the one the V. V. R. I. has fortunately been able to set up. Indeed, in the absence of a set-up like this, the working of the project would have remained but an empty dream as it had done since 1905 when Bloomfield, in the Preface to his Vedic Concordance, first pointed out the great importance of a work of this type as being a foremost desideratum of Vedic Research.

13. Depending on non-recurring official grants-in-aid and precarious private charity, as the Institute has been for raising necessary funds for the above Project, it has never been free from care and anxiety on this account. Its difficulty has been further aggravated since 1947 when, as already mentioned, owing to the Partition of the country, it was dislocated from Lahore and lost almost the whole of previous patronage and support. Nevertheless, it

has been able to collect the sum of Rs. 18 lakhs which it has spent so far on the said Project and feels confident that *official as well as private support* might further help it to the tune of another sum of Rs. 18 lakhs, spread over 12 years, towards completing its Vedic Concordance by the end of 1958-59 and its Vedic Dictionary by 1968-69.

14. The Vedic Word Concordance is under issue under the patronage of the Governments of Indian Union and the States of the Panjab, Jammu-Kashmir, Himachal, Uttar Pradesh, Bihar, Assam, Orissa, Madhya Pradesh, Bombay, Mysore, Kerala and Madras, the former Princely States of Hyderabad, Travancore, Baroda, Indore, Kolhapur, Sangli, Patiala, Nabha, Jodhpur, Bikaner, Ider, Alwar, Udaipur, Shahpura, Sirmur and Keonthal, the former Princely Estates of Awagarh and Vijayanagaram, the Universities of Panjab, Poona, Andhra and Calcutta and the Trusts and Charities of Swami Vishveshvaranand, Shri Vishva Bandhu, Shri Moolchand Kharaitiram, D. B. Krishna Kishore, Shri Dhani Ram Bhalla, Shri Jai Dayal Dalmia and other donors.

15. The Government of India, the Government of Panjab and the University of Panjab are contributing, annually, Rs. 25,000, Rs. 20,000 and Rs. 25,000 respectively, towards the running expenses of this Project which amount to Rs. 1,00,000, at present, but are soon going to increase considerably. The average aggregate contribution of other States and Universities does not exceed Rs. 10,000 per annum. Apparently, the present arrangement is neither very dependable nor quite adequate.

16. In the best interest of this work, the present team of scholars, most of whom have already grown grey in its service, must needs be enabled to accomplish it. Therefore, any delay, at this stage, in making requisite financial arrangement will only add to the risk of this Project being left uncompleted.

17. In the circumstances, it will be very much appreciated if the Union and State Governments and Universities as well as private charities, benefactions and trusts in India as well as scientific and learned bodies, international organisations and trust foundations, the world over, interested in the study, on scientific and historical lines, of humanities, particularly, of the ancient Indian culture and most widely spoken Indo-Aryan-Iranian-European groups of languages, might likewise extend their financial support to the Institute to the aggregate extent of Rs. 18 *lakhs*, spread, if need be, over 12 years from 1957-58 onwards, to enable it to pursue and duly complete, according to the schedule, its aforesaid 36-Volume Vedic Concordance *cum* Dictionary Project.

18. The following extracts from opinions and reviews in respect of this Project might testify to how the work done on it so far has been well received in the most competent quarters concerned :—

1. **Dr. Rajendra Prasad :** It is a *stupendous task* which the Institute has undertaken and it is most gratifying to see that it is performing it with *singular devotion and ability.* I can only express this hope that the scholars and, particularly, the Director, Pt. Vishva Bandhu Shastri, *will be relieved* of anxiety on account of financial stringency.

2. **The International Congress of Orientalists** (Paris, 1948) : '......congratulated Mr. Vishva Bandhu Shastri and his collaborators for their work, *continued in East Punjab at present under very difficult conditions.* The Congress expresses the wish that the *Indian Government, Universities and Societies as well as all the scientific organisations of the world, interested in the progress of Indian studies,* will give to this enterprise all the moral and material help at their disposal.'

3. **Indian P. E. N. (Bombay) :** The work will prove indispensable as a basis for future research.

4. **Journal Asiatique (Paris) :** This work remarkably extends our basic material.

5. **The Panjab University** : Monumental work, conceived in a spirit of rigorous and exact scholarship and designed according to methods of highest research.

6. **Acharya Kaka Kalelkar** : Indian Culture will always feel indebted to the Institute for this work which involves deep scholarship, incessant labour and patience for completion.

7. **Dr. S. Radhakrishnan :** The work is of tremendous magnitude.

8. **Dr. F. W. Thomas :** I appreciate the careful design of the work and its thoroughness and comprehensiveness. A product of truly enormous labour, it will be of great and constant utility.

9. **Dr. H. Oertel** : Indispensable for every Sanskritist and comparative philologist .... a lasting monument to the editor and his assistants.

10. **Dr. H. Jacobi** : I appreciate the grandeur of the plan, conceived and pursued.

11. **Prof. E. J. Rapson** : A wonderful monument of patient research.

12. **Dr. M. Winternitz** : A great help and an excellent stimulus.

13. **Dr. G. Morgenstierne** : Splendid piece of devoted scholarship which reflects the greatest credit on the Institute.

14. **Dr. L. Renou** : It is the *foremost plan of work undertaken in India,* and certainly, is a model of lexicograhpical work. Among the major scientific enterprises, undertaken in India, *there is none possessed of more utility and perfection than this.*

15. **Dr. A. C. Woolner** : I congratulate the author and Director at once on his courage and tenacity in carrying it through and on the care and patience with which the work is done.

16. **Dr. G. N. Jha** : Will make the path of every Vedic researcher smooth.

17. **Dr. S. K. Belvalkar** : Combines the thoroughness of Indian scholarship with the critical and formalistic completeness of Western savants.

18. **Dr. S. M. Katre** : In any account of Sanskrit lexicography this *colossal attempt* of the V.V.R.I. must loom large, since it will be *the very basis of any thesaurus* attempted on modern historical and scientific principles.

19. **Dr. S. K. Chatterjee** : Amazed at the thoroughness with which the work has been planned.

20. **Dr. S. Varma** : Has no parallel in the history of scholarship. Wonderful achievement of modern Indian scholarship, manifesting super-human patience, profound learning, penetrating analysis and lofty ideals. A monumental work for which centuries to come should be grateful.

21. **Dr. L. Sarup :** Indispensable for critical and comparative study of the Vedic literature.

22. **Dr. V.S. Sukhthankar :** A colossal work, very important for the proper understanding of the Vedic texts.

23. **Dr. C. K. Raja :** An aid to textual restoration and a material book of Vedic philology and Vedic lexicography. It reflects deep scholarship and great labour.

24. **Prof. M. Hiriyanna :** Extremely useful aid not only to the students of Veda but also to those of comparative linguistics.

25. **Prof. V.K. Rajwade :** Absolutely indispensable to every Vedic scholar.

26. **MM. Pt. Giridhar Sharma :** Entirely unbiassed as it is, it will be of great service to the Vedas.

27. **MM. Principal Gopinath Kaviraj :** Highly useful to the world of Sanskrit scholarship.

28. **MM. Principal Vidhushekhar Shastri :** It will occupy a unique place among the books on Indology and comparative philology.

29. **All-India Oriental Conference** (Lucknow, 1951) **:** The All-India Oriental Conference appreciated the perseverance of the Vishveshvaranand Vedic Research Institute, Hoshiarpur, in continuing its work on the Vedic Word Concordance in the midst of the extremely difficult situation arising out of its displacement from Lahore as a result of the Partition. The Conference learns with great concern, notwithstanding the support so far extended to it by the Union and State Governments in India and by the public, that the Institute is finding its resources inadequate and may not be able to continue the work with expedition and efficiency without a large measure of such support. The Conference expresses the hope that such

further support will be forthcoming from the Governments and the public in India and from the UNESCO and other international organisations interested in the promotion of scientific and cultural research.

30. **Dr. K. M. Panikkar** : A unique achievement and the greatest work so far done in Vedic scholarship.

31. **Dr. E. J. Thomas** : Vedic studies will depend for their progress in accordance with the advance of this great work.

32. **Dr. Bhagavan Das** : It is the duty now of the Central and State Governments, Public Libraries, Colleges and Universities to help liberally the accomplishment of such public-spirited schemes as this, which are quite necessary for the intellectual and spiritual nourishment of people as Irrigation and 'Grow More Food' and Afforestation and Great Factories are for their material and physical welfare.

33. **Dr. B. Pattabhi Sitaramayya** : I can only say that a scheme of such a versatile charactér, which has been brought to fruition in divers ways, should be taken over by the Universities of India, considering its cosmopolitan character and by the Central and State Governments.

34. **Dr. C. P. N. Singh** : It is indeed, a stupendous task and I admire those who are silently and devotedly making efforts to accomplish it. The generations to come will treat it as one of the greatest achievements in the annals of Oriental scholarship.

35. **Dr. C. D. Deshmukh** :—Work of great research interest and characterised by profound scholarship......I know few centres of learning which deserve readier assistance.

THE TEXT EDITING AND TRANSLATION DEPARTMENT*

This department aims at preparing and bringing out critical editions, from original manuscripts and other first-hand materials, of basic Indological texts in Sanskrit, Pali, Prakrit, Apabhranśa and modern Indian languages, still unpublished, gone out of print or become out of date, and standardised translations thereof with necessary annotations and expositions.

(*a*) THE MANUSCRIPT RESEARCH—

Ancient manuscripts are a cherished cultural asset of a nation. They treasure the lofty dream of its poets, the precious thoughts of its philosophers and the immortal visions of its seers. Preservation of manuscripts, therefore,

*This department is, essentially, a continuation of the D. A.-V. College Research Department which functioned at Lahore, conjointly, with the V. V. R. Institute under the common direction of Shri Vishva Bandhu from June 1, 1934 onwards. This department continues to be recognised and aided by the D. A.-V. College Management at New Delhi.

means preservation of the intellectual heritage of a nation and their publication tantamounts to unearthing the riches that lie buried in them. The Institute library possesses a valuable collection of manuscripts, a considerable number of them pertaining to rare and unpublished works. The Text Editing Section of this department, therefore, feels that it is its sacred duty to edit and publish these manuscripts.

(*b*) THE WORK AT LAHORE—

At Lahore, the department was fairly active in this direction and had to its credit the completion and publication of the critical editions, from original manuscripts, of a number of important texts which appeared in the Volumes I-XX of the D. A.-V. College Sanskrit Series which had been specially started for this purpose. The most important work which was completed and published at Lahore was Vālmīki's Rāmāyaṇa (according to its North-Western or Kashmirian text-tradition), its 7th and last volume having been issued, on the eve of the displacement of the Institute from Lahore in 1947, as the Volume XX of the said serial.

The consummation of the Rāmāyṇa project was the result of 25 years of close collaboration of a number of scholars who had been specially trained for this assignment. In determining the text, due attention was paid to the special claim of every basic manuscript and every individual case of variation, augmentation or loss was adjudged on its own merit, interpretation being preferred to emendation. The principles of grammar, syntax, rhetorics and prosody also played their due part towards ensuring contextual consistency. Every line of the text was compared with the previously published South Indian and East Indian editions leading to the revelation of the startling fact that the North-Western text differed from the other two texts, exclusively and inclusively, to the aggregate extent of 61%.

Here are a few extracts from the opinions and reviews, expressed on the said edition of Rāmāyaṇa:—

1. **Prof. P. K. Gode** (N. I. A., Poona) : Well planned Edition, accomplished with devotion, scientific method and critical scholarship (1942-43).
2. **Prof. K. V. Rangaswami** (J. M. S., Bangalore) : The scholarship and loving care ... ... beyond praise (1942).
3. **Adyar Library Bulletin** (Madras): Study very thorough and comprehensive. As for the critical material and the method, nothing but praise. Proved that the Recension has a tradition which warrants its authenticity and antiquity (1942).
4. **Dr. A. D. Pusalkar** (B. V. J., Bombay) : Thorough acquaintance with the material, the text-history and the technique of text-

criticism, besides philological acumen, critical judgement, tremendous energy, patience and perseverance (1942).

5. **Prof. N. V. Inamdar** (Aryan Path, Bombay) : Judicious scholarship and careful research. Comparative tables convincing of the thoroughness and care. Enormous patience, indefatigable effort and extraordinary scholarship (1942).

6. **Dr. L. Renou** (J. As., Paris) : The critical foundation and the very rigorous establishment of the text are observable even at a glance. This edition represents henceforth a very firm and uniform tradition. This book, being the one text with which the criticism of Rāmāyaṇa is given, is going to count hereafter. The laborious tenacity which the editor has shown may in his own country meet with more recognition than he seems to have met with so far (1946-47).

(*c*) THE WORK RE-STARTED—

After having passed, during the past few years, through a state of suspended animation, as an unavoidable after-effect of its dislocation from Lahore, the department re-started somewhat actively functioning as from the year 1954-55. The Translation Section, being a new addition, was ceremoniously inaugurated on February 16, 1955 by Yuvaraj Shri Karna Singh, Sadar-i-Riyasat, Jammu & Kashmir, who was pleased to write in his own hand the first line of a Hindi translation of Vālmīki Rāmāyaṇa, being the first work undertaken by this section for preparation and publication.

(*d*) THE 20-VOLUME PROJECT NOW UNDERTAKEN—

The department has since drawn up an extensive work-programme of text editing and translation, scheduled to be completed and published in 20 volumes, positively, by the end of 1960-61 at a cost of Rs. 3 lakhs, in all, or of Rs. 15,000/- per volume. It is to be fervently hoped that the patrons, official as well as private, of the Institute will presently come forward to contribute to this cost, and thereby, enable it to go ahead with this project without feeling any hitch.

(*e*) THE WORKS INCLUDED IN THE PROJECT—

The following five works have been included in the aforesaid 20-Volume Project :—

1. 5-Volume Critical Edition of the Ṛgveda Commentaries by Skanda, Udgītha, Venkaṭa-Mādhava, Mudgala and all other available Ancient and Medieval authors other than Sāyaṇa.
2. 3-Volume Revised Critical Edition of the Atharvaveda Bhāṣya by Sāyaṇa.
3. 2-Volume Revised Critical Edition of Nighaṇṭu-Nirvacana Commentary by Devarājayajvan.

4. 6-Volume Revised Critical Edition of Rājataranginī (complete in its Parts I-IV as composed, respectively) by Kalahana, Jonarāja, Śrīvara and Prājyabhatta with Translation and Historico-geographical Commentary.
5. 4-Volume Text Edition and Translation of Vālmīki-Rāmāyaṇa, based on our aforesaid First Critical Edition of the North-Western Text-tradition.

THE DEPARTMENT OF RELIGION AND PHILOSOPHY

The Institute is developing a new department, aiming at making and promoting objective studies in religion and Philosophy. It is intended that while primarily addressing itself to the religions and philosophies which have originated and flourished through the ages in India, it should also take in its purview all other religions and philosophies towards ensuring the comparative and comprehensive character of the studies instituted.

A number of scholars have collaborated during the past few years in preparing a considerable corpus of kindred passages of ethical import, drawn from the well-known Vedic, Buddhist, Jain, Sikh, Christian and Islamic scriptures and, also, from the ancient Chinese, Greek, Roman and Jewish texts. Professor Bahadur Mal has just completed a book, incorporating his study of Buddhism.

The department has already published the following works :—

1. **Brahmavidyā** by the late Swamī Krishnanand Sarasvatī. "This work is the quintessence of the author's life-long devotion to penance, study, meditation and realisation"—(PEN., Bombay).
2. **Veda-Sāra** (Essence of Veda, Part I), being 223 Vedic text-selections with their Hindi renderings,
3. **Satsanga-Sāra** (Essence of Good Society) comprising 10 original studies, in Hindi, in Ancient Indian thought, and
4. **Mānavatā-Kā-Māna** (Standard of Humanity), being a study, based on Bhagavad-gītā, in the goal before a Karma-yogin, by Professor Vishva Bandhu.
5. **A Story of Indian Culture** by Professor Bahadur Mal. "This book may be considered among the best on the subject. It presents with remarkable success a connected picture of Indian culture."—(Tribune, Ambala).
6. **Mental Health in Theory and Practice,** and
7. **Man Kī Adbhut Bāteṇ** (Wonders of the Mind) by the same author.
8. **Spiritual Talks** by Swami Sri Ananda Acharya.
9. **Vedic Origins of Zoroastrianism** by Professor R. R. Kashyap.
10. **A Chapter from Avesta** (with Original and Sanskritized text and Hindi rendering) by Professor Raja Ram.

THE DEPARTMENT OF HISTORY

The Institute has just started developing a new department for the study of history of India, particularly, of its North-Western Region. Linguistic and historical studies are closely related and interdependent, and, in a vast country like ours, can properly be conducted only through a number of regional Institutes, from where topography, dialects, traditions and customs of particular regions can be observed at close range. The north-western region of India, the ancient Uttarāpatha, has been a very important region through the whole course of Indian history. It comprised of the Panjab, Afghanistan, Kashmir and the Western Himalayas, and Ser-India i.e. Eastern Central Asia. Sind also generally went with it. A proper study of the languages, history and culture of this great region has to be conducted at a centre in the Panjab proper i.e., to the right side of the Sutlej, where the traditional links with the whole of the region are still alive.

The Indus Valley, the Vedic and Later Vedic civilisations belonged, mainly, to the north-western region. India's early contact with Persia and Greece, too, developed here. These subjects, however, now interest the whole of India and the wider world. Yet, the V. V. R. Institute, with its specialised work on the Vedic literature expects to make useful contribution to a coordinative study of the Vedic and Purāṇic-Epic data of Indian history and culture.

From C. 250 B. C. right to 1509 A. D., the history of the region is so much tangled, and its elucidation so dependent upon such a varied mass of material in various regional languages that it may only be achieved by a number of trained linguists and historians working in close cooperation at an institute in the region itself.

For the earlier period up to C. 400 A. D., besides the documents in Sanskrit, Pāli, Prākrit, Greek and Latin, there are those in the two extinct Aryan languages of Ser-India, the Tukhārī and the Khotanadesī, which though closely related to Sanskrit in their lirerary development, do not seem to have as yet attracted the attention of any Indian scholar. Then, there are the very important Chinese sources, which so far as they concern the political history of India, refer mainly to the NW. Region, and hence, may conveniently be interpreted only with a background of intimate knowledge of this region.

The Sassanians maintained a close contact with the NW. India from C. 225 A. D. to C. 500 A. D. The documents are in Pehlvi and Persic (Mediaeval Persian). They formerly used to attract the attention of some Parsi scholars of Bombay; but now the subject is being neglected in India, though it has a special interest for the NW. Region.

The Turks entered the arena in C. 400 A. D. The earliest Turkish literature is translated from Sanskrit and most of the Turkish place-names in

Central Asia, too, are translations from Sanskrit. Yet, Turkish has not been studied by any modern Indian Sanskritist for the purpose of elucidating Indian history, and this study may best be developed at the North-Western Centre.

The active contact which the Arabs maintained with NW. India during C. 640 to C. 850 A.D. calls for a comparative coordinative study of Sanskritic and Arabic sources, which again may best be undertaken at this centre.

The last to enter the field during the Mediaeval Age were Mongols, who dominated the region from about 1225 to 1370 A.D. when the Buddhist canon was translated into Mongolian. Bi-lingual Mongolian-Sanskrit and Mongolian-Arabic inscriptions were found in NWF. some 35 years ago. Yet, no scholar, Indian or European, has tried to read and interpret them, or has at all brought a knowledge of Mongolian to bear upon interpretation of Indian history. This is indeed an aspect of Sanskritic studies in their wider sense and an aspect which may best be developed at the North-Western Centre.

The second, third and fourth Rājataranginīs of Kashmir, which give authentic contemporary history of Muslim rule in Kashmir upto 1600 A. D., are unique works in Sanskrit and Indian literature. These were published more than six decades ago, but (with the exception of the first half of the second Rājataranginī which has recently been translated and elucidated by the Head of this Department) still await the labours of a Sanskritist-historian for their interpretation, and the work can best be undertaken at the North-Western Centre.

The history of the region during the Moghul period is not so intricate. Yet, even this calls for an important linguistic-historical study of much practical use. An etymological analysis of Guru-Granth-Saheb and the early Panjabi literature, coupled with a comparative historical study for determining the sources of its inspiration in the Sanskritic literature, would be a very useful subject for attention at the NW. Centre.

With all this in view, it was decided to start a department of history at the Institute and it is intended to develop it on the lines indicated.

THE GENERAL INDOLOGICAL RESEARCH DEPARTMENT

This department aims at sponsoring work-programmes of Indological Research in general and the publication thereof in the form of specialistic papers, studies, monographs, treatises and dissertations, in two separate serials, namely, "the Vishveshvaranand Indological Series" which was started in 1950 and "the Vishveshvaranand Indological Paper and Reprint Series" which was started in 1953. The Volumes I-VI have been issued so far in the aforesaid "Vishveshvaranand Indological Series" and, likewise, the Nos. I-XLI in the "Vishveshvaranand Indological Paper and Reprint Series."

(*a*) THE SIX VOLUMES—

The following five works have been published, altogether, in the said six volumes:—

1. **Siddha-Bhāratī** or **The Rosary of Indology** in 2 Volumes.
2. **Sarūpa-Bhāratī** or **The Homage of Indology.**
3. **Gaṇikā-Vṛtta-Saṅgraha** or **Texts on Courtezans in Classical Sanskrit** by Dr. L. Sternbach.
4. **Etymologies of Yāska** by Dr. Siddheshwar Varma.
5. **Purāna-Viṣaya-Samanukramaṇikā** or **A Concordance of Purāṇa-Contents** by Prof. Y. Tandon.

(*b*) SIDDHA BHĀRATĪ—

This work has been published, most befittingly, in honour of that doyen of Indian linguisticians, Dr. Siddheshwar Varma who ever since his first contact, in 1930, with the Institute has felt keenly interested in its various work-programmes towards which he has been most willingly giving it the benefit of his active cooperation and considered advice. It deserves specially to be recorded here that he also served the Institute for a period of five years (1942-47), in a purely honorary capacity, as a regular, whole-time member of its staff, working at the desk, literally, for ten hours every day and on all the seven days of the week. This Presentation Volume has also been alternatively named 'The Rosary of Indology', because it contains 108 Indological papers, contributed, one each, by as many eminent scholars from India and abroad. The supply of an exhaustive General Index at the end has remarkably enhanced its value as a very readily referable work of research. Here are a few extracts from opinions and reviews on this monumental book :—

1. **Prof. V. V. Mirashi, Nagpur :** The volumes contain a rare wealth of material and are splendidly got-up. Utmost pains have been taken to edit the material.
2. **Dr. S. K. Chatterjee, Calcutta :** Congratulations for the very attractive get-up of the work and for the variety and importance of its contents.
3. **Dr. P. K. Gode, Poona :** Heartiest congratulations on the production of this Volume so excellently edited.
4. **Prof. Gauri Shankar, Kurukshetra :** It is an epitome of research in Indology and a beacon light to scholars.
5. **Prof. Jean Herbert, Geneva :** It is, indeed, a most precious gem.

6. **Dr. L. Sternbach, New York :** Splendid work which is most interesting and useful.

7. **Prof. W. Norman Brown, Philadelphia :** Excellent group of articles.

8. **Prof. M. Jules Bloch, Paris :** Congratulations for these beautiful volumes.

9. **Dr. L. Renou (JA., Paris) :** The work, rich in contents, with certain studies too deep for being likely to be found in a collection of this kind, is, also, remarkable by virtue of its presentation.

10. **Dr. G. Tucci (East and West, Rome) :** Almost all the articles are written by well-known scholars ; indeed, many of them make a valuable contribution to the illustration of points calling for inquiry.

11. **Prof. P. C. Divanji (JGRS., Bombay) :** Almost each paper brings out some original thought.

12. **Dr. E. J. Thomas, Cambridge (ABOR., Poona) :** It shows something of what India has achieved, and it also indicates the directions of the pursuits in which investigators and thinkers are now engaged. It also helps to set in their true light the achievements of India's past.

(*c*) SARŪPA BHĀRATĪ—

This work, alternatively, also, called" The Homage of Indology" has been issued to honour, in a befiitting manner, the sacred memory of the late Dr. Lakshman Sarup, who was a great devotee of Indian studies as amply borne out by the good and extensive work that he did on his edition and translation of Nirukta, edition of the commentaries on the same by Skanda and Maheśvara, and edition of Venkata-Mādhava's gloss on Ṛgveda. It incorporates 40 original papers, contributed, one each, by as many savants from India and elsewhere. As evident from the few extracts from the opinions that follow, the 'Homage', like the 'Rosary', has been well received by Oriental scholarship :—

1. **Dr. C. K. Raja, Waltair :** It is simply superb.

2. **Prof. G. H. Bhatt, Baroda :** A nice publication.

3. **Prof. Vinaya Mohan Sharma, Nagpur :** Very useful for research scholars. The articles are thought-provoking.

4. **Dr. L. Sternbach, New York :** The book contains many excellent articles written by best scholars of our times.

5. **Dr. L. Renou, Paris :** The volume is very nice and more interesting than most of the works of this kind.

SWAMI SARVADANAND MEMORIAL
GENERAL CULTURAL PUBLICATION DEPARTMENT

An embodiment of selfless service, Swami Sarvadanand (1859-1942) was associated with our Institute organisation as a Founder Trustee and Executive Member. He took keen interest in its work and did all he could to help this cause. It was as an humble expression of its gratitude for that long and valuable association that the Institute decided to set up and dedicate to his sacred memory a department of popular cultural study and publication. A special fund to the tune of over Rs. 65,000/- was raised by public subscription for this purpose by the middle of 1947. But, unfortunately, this amount was included in the credit, worth several lakhs of rupees, which, as already hinted, the Institute had to lose as an aftermath of its dislocation in 1947. Nevertheless, when in 1950, it succeeded in setting up its new printing press, it duly accorded top priority to the establishment forthwith of the aforesaid memorial department.

(*a*) ITS AIM—

This department aims at bringing out literature in Sanskrit, Hindi, English, Panjabi and other languages with a view

1. to disseminate the ideals of an all-round, peaceful and progressive culture,
2. to propagate all that is best in the ancient and modern wisdom of mankind,
3. to popularise the results of Indological studies and researches,
4. to encourage rational approach, in place of blind faith, in the search for truth, and
5. to inculcate ways and means for the establishment of an enlightened and harmonious social order based upon the principles of universal love and justice.

(*b*) SUGGESTED LITERARY FORMS—

The production of suitable literature, from the above points of view, may take any of the following forms :—

1. General Books on cultural subjects.
2. Translations of ancient or modern works (Indian and foreign) or selections from them.
3. Short studies in ancient texts like Vedas, Upaniṣads, Bhagavad-Gītā, Darśana, Rāmāyaṇa, Mahābhārata, Purāṇas, Tantras etc. and later religious, ethico-cultural and philosophical literature of India as well as of other countries.

4. Books for Children such as
   (i) Story Books, Biographies etc. from the point of view of character-formation, and
   (ii) Simple and easy Books on scientific subjects, inventions, adventures, travels, wonders of nature and so on.
5. Pamphlets and Books on various subjects for general education of adults.
6. Original contributions to Belles-lettres (Fiction, Poetry, Drama) and other Literature, History, Philosophy and Social Sciences.

(*c*) SARVADANAND UNIVERSAL SERIES—

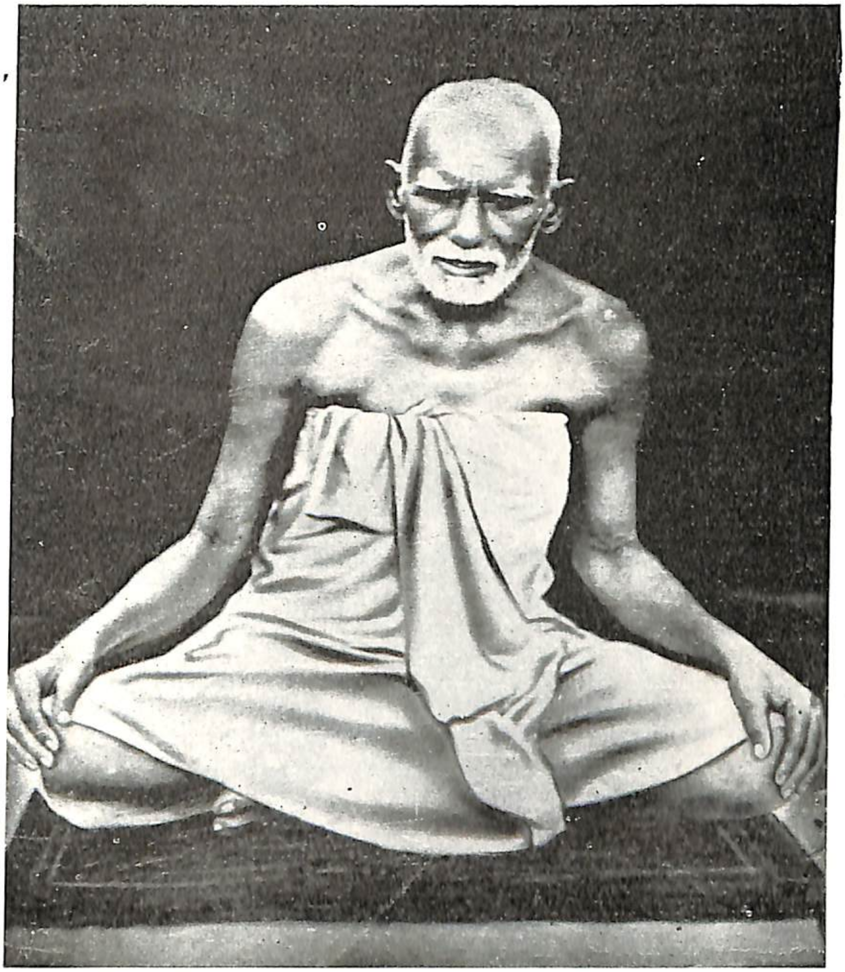
This serial is constituted of the works that this department prepares or approves and takes up for publication. 71 titles, all told, have been published so far by the department. Out of these, 19 have appeared as constituents of this serial and the rest in Dhaniram Bhalla Memorial Series and a few other serials which are being run as the media of cultural publication.

(*d*) VISHVA JYOTI—

This department is also bringing out, as from March 1952, an educational and cultural Hindi magazine, named, Vishva Jyoti (Universal Light).

Aiming at character-building, based on rational outlook, intellectual progressiveness, balanced judgement, emotional harmony, disciplined drive and moral behaviour, Vishva-Jyoti has the following special objectives before it :—

1. Understanding and appreciating varieties of thought, spiritual experience, motivation and conduct by keeping itself free from parochial, sectarian and party influence of any kind.
2. Bringing within the reach of man in the street all that is best in the ancient as well as modern wisdom of mankind, particularly, of India.
3. Encouraging the rational approach that seeks truth through reason and experience, and not mere faith.
4. Building up a social order based on liberty, equality and fraternity.
5. Making people conscious not so much of their rights as of their duties.
6. Sponsoring universal culture, being an expression of the practice of the principles of the True **(Satyam)**, the Good **(Śivam)** and the Beautiful **(Sundaram)** through the channel of *Karma-Yoga* and *Bhakti-Yoga*.



THE LATE SWAMI SARVADANAND

7. Creating a sense of self-respect and self-confidence among the backward sections and a feeling of mutual love nnd regard among all sections of the society.

8. Eradicating untouchability and caste-restrictions and promoting inter-relationship, domestic and social, among all sections of people, irrespective of differences of religion, avocation, political party and language.

9. Supporting the study of the Sanskrit language and literature, being the common fountain-head of the regional languages, literatures and cultures of India.

10. Advocating the use of Devanāgarī as the common script for all Indian languages.

Vishva Jyoti has already been approved for use in their educational institutions by the Education Departments of the following States:—

1. Jammu and Kashmir, 2. Himachal Pradesh, 3. Panjab, 4. Delhi, 5. Uttar Pradesh, 6. Madhya Pradesh, 7. Bihar, 8. Kerala, 9. Madras, and 10. Mysore.

Its annual subscription is—inland Rs. 8/-, Foreign Rs. 12/- or S. 16. It is presented free of charge to every member of the V. V. R. I. Society.

THE DEPARTMENT OF RESEARCH TRAINING

(*a*) PREPARATION-CENTRE FOR Ph. D.—

The Panjab University has extended its recognition to the Institute as a centre for the preparation of thesis for the Ph. D. (Doctor of Philosophy) Examination of the said University. Accordingly, students can be admitted for that purpose under the special rules sanctioned by the University in that behalf.

(*b*) APPRENTICESHIP—

The Institute also admits, on stipendiary as well as non-stipendiary basis, already well qualified scholars towards passing them through a thorough-going course of methodology and practice of Indological and general cultural study as well as organisation thereof in all its aspects, particularly, in respect of the work-programmes that may be in progress in the different departments of the Institute. It is intended that the scholars who get trained up in this way should be able to shoulder the responsibility of running the different departments of this Institute and, as and when need be, of other similar institutions. It is understood that there already is and will continue to be fairly good scope of absorption of trained personnel of the said type.

THE SANSKRIT COLLEGE

(*a*) P. U. SANSKRIT DEPARTMENT—

As decided by the Institute management on the one hand, and the Panjab University authorities, on the other, the Sanskrit Department of the said University is soon being shifted from Jullundur, where it is functioning at present, to the Institute premises at Hoshiarpur and placed under the headship of the Director of the Institute so that the teaching and the research wings of the study of Sanskrit, which are complementary to each other, might be conjointly developed towards making a solid contribution to the proper advancement of Sanskrit education in this area. Having formed so far the biggest constituting unit of what has hitherto been known as the Panjab University Oriental College, this department may now quite befittingly be given the name of the Sanskrit College. It is expected that this college will start functioning on the Institute premises as from the month of June, 1957.

(*b*) PRESENT CLASSES—

At present, this college admits and prepares students for the following examinations of the Panjab University:—

1. M. A. (Previous) in Sanskrit.
2. M. A. (Final) in Sanskrit.
3. Oriental Title Examination of **Vishārada** (High Proficiency in Sanskrit).
4. O. T. Examination of Shāstrī (Honours in Sanskrit).

(*c*) NEW CLASSES—

The University having sanctioned the institution of the three-year Honours School in Sanskrit course followed by one-year course for M. A. in Sanskrit, new admission will be made to the said Honours School as from June, 1957. These admissions will be made under the special rules which have been framed in this behalf. It is also intended to start classes for the following other examinations of the Panjab University—

1. Hindi Ratna (Proficiency in Hindi).
2. Hindi Bhūshaṅ (High Proficiency in Hindi).
3. Hindi Prabhākar (Honours in Hindi).
4. Matriculation (English only).
5. F. A. (English only).
6. B. A. (English Only).

THE LIBRARY DEPARTMENT

The Institute library is the largest centre for Indological reference and study in the North-Western India and caters to the need of scholars visiting it from everywhere. It specialises in research materials pertaining to different

sections of Vedic and post-Vedic language and literature, Indian religion, philosophy and history, Parsi literature and all other allied subjects.

(*a*) THE HOLDING—

The library has in its possession about 30,000 volumes comprising printed books, back numbers of research journals and other vast and varied materials and including 7205 ancient manuscripts on palm-leaf, birch-bark and hand-made paper.

(*b*) THE READING ROOM—

The Reading Room of the department is furnished with about 100 research and cultural papers and periodicals, Indian as well as foreign.

(*c*) RECOGNITION—

The Library is recognised by the UNESCO, which regularly supplies it with a copy of each issue of its Bulletin for Libraries and other information literature published by it from time to time. The department, also, maintains exchange relations with a number of other libraries in India and abroad.

(*d*) CONSTITUENT COLLECTIONS—

The Library consists of the following 6 constituent collections :—

1. Brahmachari Nityanand Collection from Shantakuṭi, Simla.
2. The D. A.-V. College Research Department Collection, known as Shri Lal Chand Memorial Library from Lahore.
3. Shri Dhani Ram Bhalla Collection as originally made at Sadhu Ashram, Hoshiarpur.
4. Dr. Paira Mall Collection from Amritsar.
5. Swami Nityanand Tirtha Collection from Lahore.
6. Swami Krishnanand Collection from Hardwar.

(*e*) CARD CATALOGUE—

A complete Card Catalogue, author-wise and title-wise, of the entire holding in print as well as in manuscript is available for reference.

(*f*) DESCRIPTIVE CATALOGUE OF MANUSCRIPTS—

The preparation and publication of a Descriptive Catalogue of the manuscript holding of the library was recognised by the department, long ago, as being a pre-requisite of great importance, not only to its own further working but also to that of other similar research centres. Indeed, some substantial work in this direction was accomplished by it even at Lahore. Soon after the dislocation, this work was resumed and as a result of the labour of the past many years, its preparation has been almost completed. It is a tripartite work, tabularly listing the manuscripts, subject-wise, in the Part I, citing selected beginnings and colophons in the Part II and indexing

the authors in the Part III. This Catalogue is now in the press and it is to be hoped that it will be financially practicable to publish it before long. The Government of Panjab have been pleased to sanction a subsidy of Rs. 12,000/- for this purpose. A further equivalent provision is still needed to defray the total cost of production of this work.

(*g*) COPYING AND TRANSCRIPTION SECTION—

The department has started a Copying and Transcription Section to meet the following needs :—

1. To supply copies of manuscripts as and when applied for by institutions and individual scholars elsewhere.
2. To provide a course of practical training to scholars to read and copy different scripts.
3. To have, ready at hand, for purposes of further research, Devanāgarī transcripts of about 1000 manuscripts, written in South-Indian scripts which are possessed by the department.

SHRI DHANI RAM BHALLA SADHU ASHRAM

(*a*) THE TRUST—

The late Shri Dhani Ram Bhalla, who carried on a flourishing business in footwear at Lahore and Kanpur, hailed from Bajwara, a suburb of Hoshiarpur. In 1936, he built, at his own cost, an Ashram—to serve as a socio-cultural centre for the benefit of the public at large. It is this Ashram, popularly known as Sadhu Ashram, that has afforded shelter to the Institute since its dislocation from Lahore. The members of the late Shri Bhalla Ji's family have gifted, as from May 21, 1956, the whole Ashram property to the Institute management under the terms of an irrevocable Trust named after the late Shri Bhalla Ji.

(*b*) THE ASHRAM—

Ever since its start, the Ashram has been functioning as a centre of varied socio-cultural work-programmes. Regular Weekly Satsangs form, at present, the foremost item of these programmes. The Ashram is situated, on the Hoshiarpur-Nangal-Bhakra highway, at a distance of one mile from the town and two miles from the railway station as well as the Jullundur bus-stand. Sadhu Ashram Post-office is located on the premises of the Ashram itself. The peaceful surroundings and cultural atmosphere of the Ashram, with the Institute now firmly established therein, make it a centre of constant attraction for visitors, but much more than that, a very fit place for prolonged stay towards concentrated intellectual and spiritual pursuit. A few members of the Institute staff are accommodated in the Ashram and a mess is being run for them as well as for guests. Arrangement is also being made, presently, to get a canteen started in the Ashram.

THE LATE SHRI DHANI RAM BHALLA

A view of
SHRI DHANI RAM BHALLA SADHU ASHRAM,
HOSHIARPUR.

(*c*) GUESTS—

Subject to suitable accommodation being available, persons of independent means, interested in any academic, spiritual or general cultural pursuit, can be admitted as guests. There also exists a limited provision for the admission of a few Sādhus and other persons of that type as free guests. All guests have free access to the Library and the Reading Room and, also, to such other facilities and amenities as may be available at the Ashram.

(*d*) RULES—

Every inmate of the Ashram, whether a member of the Institute staff or a guest, is expected to observe the following rules :—

1. To accustom oneself to cleanliness in respect of one's clothes, body, mind, room and surroundings.
2. To have a full day's regular academic or cultural work on hand with fixed intervals for exercise, meals, rest and other requirements, physical and spiritual, the whole round being in keeping with the Ashram routine.
3. To be a congenial and helpful inmate and neighbour.
4. To worship or follow a course of spiritual uplift according to one's own faith and inclination, without inconveniencing others.
5. To attend and actively participate in the Weekly Satsangs and other functions as and when arranged by the Ashram.
6. To offer full cooperation to the Management towards developing the Ashram and increasing its capacity for service.

(*e*) EXTENSION OF BUILDING—

In order to house, properly, the several departments of the Institute, it has become necessary to under-take the following building-extension programme towards the cost of which, all friends and patrons of the Institute are expected and requested liberally and expeditiously to contribute :—

1.	Satsang Mandir (Congregation Hall)	Rs. 50,000/-
2.	Sanskrit College	Rs. 50,000/-
3.	Hostel	Rs. 50,000/-
4.	Staff Quarters	Rs. 50,000/-
		Rs. 2,00,000/-

ASSOCIATIONS

The following associations as sponsored by the Institute are carrying on their respective work-programmes :—

1. **Sarasvatī Samāj** (The Sanskrit Literary Circle)—This circle normally meets on the last Saturday of every month but also arranges special lectures as and when practicable and celebrates

the Birthdays (Jayantis) of the great creators of Sanskrit literature like Vālmīki, Vyāsa and Kālidāsa,. The proceedings of these meetings are carried out, generally, in Sanskrit. The association has been functioning, quite regularly, since 1936.

2. **Bhāratīya Sanskriti Samāj** (The Indian Cultural Association)—This association aims at providing a common forum where those interested in various cultural trends and developments could meet and exchange views towards mutual enlightenment and also plan and execute general programmes of disseminating healthy ideas for the cultural uplift of the common man. It was formally founded on September 10, 1950 and has since been carrying on its activities.
3. **Rāshtra Lipi Prachār Sangh** (The National Script Promoting Society)—If accepted and adopted, one national script being an important national cultural advancement, this society was founded on September 24, 1954 with the object of encouraging the use of Devanāgarī as the common script for all Indian languages.
4. **Satsang** (The Congregation)—This congregation is held on every Sunday in the evening. The discourses, which are delivered in these meetings, are usually based on the teachings of Vedas, Upanishads, Mahābhārata, Gītā and other scriptures and great writings of all times and all climes, and aim at inculcating universal out-look on life, free from parochial or sectarian bias of any kind.
5. **Staff Club**—This club aims at providing its members with occasions of mutual social contact and recreation.

VISHVESHVARANAND BOOK AGENCY

The Publication Sales Department of the Institute, which is being run on commercial lines, is known as Vishveshvaranand Book Agency. It is the sole distributor for all the publications of the Institute and the Lahore D.A.-V. College Research Department. It is also a distributing Agent by appointment to the Panjab University and a number of publishing houses and is carrying on book-trade in general, Indian as well as foreign. Accordingly, it can supply its patrons not only its own publications but, also, such other publications of any kind, whether issued in India or abroad, as they may like to order. It has its own Sub Office at Delhi and it is also functioning at a number of other places through its accredited Sub Agents. The gross value of the stocks which this department is handling, approximates, at present, the sum of Rs. 2½ lakhs.

The Government of Panjab have been pleased to accord exemption to the Institute from payment of fee in respect of all its publications, which it might submit for departmental approval as library and prize books.

V. V. R. I. PRESS

With a view to ensure standard printing for its own publications, and also, to offer similar facility to other educational and cultural institutions as well as publishing houses, the Institute has been running, on commercial lines, since 1938, a separate Printing Department with a printing press of its own, which is known as the V. V. R. Institute Press. This department ceased functioning at Lahore as from the 10th of August, 1947 when its whole property, namely, printing machinery, types, furniture and stocks of paper etc. had to be abondoned there and were thus seized and usurped by Pakistan. When the Institute restarted its work at Hoshiarpur, it requested the State Government to favour it with the allotment of an evacuee printing press at Jullundur. The Government were pleased to sanction the requested allotment but it never materialised, because the official who was mainly concerned in the matter, would not permit it. At long last, the Institute had to purchase a new press at a cost of over a lakh of rupees. It started functioning towards the close of 1950 and is equipped, at present, with

1. A Cylinder Machine 20×30
2. A Cylinder Machine 18×22
3. A Treadle Machine $\frac{20 \times 30}{2}$
4. A Treadle Machine 10×15 and
5. Cutting and Stitching Machines.

The Press undertakes to print books, periodicals, research papers and other documents of any description requiring block-reproduction, Greek letters, diacritical marks, signs and symbols and varied Roman, Italic, Devanāgarī and Gurumukhī types. The Binding Section is also well-equipped and quite self-sufficient. Rates are fixed at a reasonable and competitive level with due regard to the guaranteed high quality of production. Special care is taken to maintain secrecy in printing confidential matter like question papers of educational institutions. Work is executed to scheduled time. It is by virtue of its special features like these that the Press has now come to be recognised as one of the best presses in the North-Western India.

As decided by the Management, the department is soon going to develop a section of it as an Industrial Training Centre for turning out new machine-men, compositors and book-binders. An application for permission in this behalf has already been submitted to Government.

FINANCIAL ORGANISATION

(*a*) RESOURCES—

The following contributory items help the Institute to meet the financial need in respect of its maintenance and development :—

1. Entirely or partially *free service*, which has always been rendered by some members of the staff.
2. Grants-in-aid, being received from the Government of India and the Governments of Panjab and other States.
3. Grants-in-aid, being received from the University of Panjab and a few other Universities.
4. Subscriptions and donations from the general public including trusts and corporate bodies.
5. Job earnings of the Institute printing press.
6. Sales of the Institute publications, including the *Vishva Jyoti* magazine.
7. The Book Agency earnings by way of commission.
8. Interest, rent and farm-produce.

(*b*) ASSETS—

The Assets of the Institute including Cash Balances amounting to about Rs. 1½ lakhs are valued at about six lakhs of rupees. Besides this, the Institute also owns premises, worth about Rs. 2 lakhs, at Simla and Hoshiarpur.

(*c*) RUNNING EXPENSES—

The running expenses of the Institute, at present, amount to about Rs. 3,00,000 – per annum, the main disbursements being (i) Rs. 1,50,000/– on account of Establishment Charges and (ii) Rs. 75,000/– on account of Publication Charges.

(*d*) PRESENT POSITION—

The contribution being made, at present, by the Government of India, the Government of Panjab and the Governments of other States amounts, altogether, to about one fifth of the said running expenditure. The aggregate contribution by the University of Panjab and other Universities comes to about one tenth of the same. Thus, the total help, being received from Governments and Universities goes to meet 30% of the actual outlay. Another 30% is being met out of the job earnings of the Printing Department and the earnings of the Publication Sales Department and the Book Agency. For the balance, being about Rs. 1 lakh, every year, the Institute depends on its other aforesaid resources, mainly, the subscriptions and donations that its patrons, members and friends can spare for it.

(*e*) MORE EXPENSES—

The Institute has recently set up three new academic departments and needs a provision of another Rs. 1 lakh per annum towards properly running the same. It has not yet been able, however, to secure the said provision.

Similarly, it has yet to secure a non-recurring provision of Rs. 2 lakhs towards a necessary building extension programme which is, actually, in progress at this time. An application has already been submitted in this behalf to the Government whose decision in the matter is still awaited.

(*f*) ACCOUNTS—

The Institute Accounts are regularly kept and also checked, daily, by the Internal Auditor and, annually, by a Chartered Auditor as well as the Auditor, appointed by the Government.

APPEAL FOR FUNDS

Since January 1, 1957, the Institute has stepped into the 34th year of its career. During this pretty long period, it has worked with a high measure of regularity and single-mindedness and, in consequence, been able to have some substantial achievement to its credit which has won it recognition and consideration in the learned and cultural circles in India as well as abroad. But the Management have all along been feeling that had it not been for the worry and distraction that they had constantly to suffer from on account of the precariousness and inadequacy of their financial resources, they would certainly have been able to do something more towards the fulfilment of the aims and objects of the Society. Indeed, owing to this serious handicap, legitimate development of many of the departments is still in jeopardy. Funds, as being indicated below, are at present needed, particularly, for the following items :—

1. The 36-Volume Vedic Lexicographical Project : Rs. 1,00,000/-per annum for a period of 15 years. There exists at present arrangement for Rs. 70,000/- per annum but arrangement for the balance, being Rs. 30,000/- per annum, has still to be made.
2. The 20-Volume Sanskrit Text Editing and Translation Project : Rs. 50,000/- per annum for a period of 5 years.
3. The Department of History : Rs. 25,000/- per annum (Recurring).
4. The Department of Religion and Philosophy : Rs. 25,000/- per annum (Recurring).
5. Library Equipment (including Photostat and Microfilm installation) : Rs. 50,000/- (Non-recurring).
6. Building Extension : Rs. 2,00,000 (Non-recurring) as per following details :—

(i)	Congregation Hall (Sansang Mandir)	Rs. 50,000
(ii)	Sanskrit College	Rs. 50,000
(iii)	Hostel	Rs. 50,000
(iv)	Staff Quarters	Rs. 50,000

Therefore, all those including the Union and State Governments, the Universities, the District and Municipal Boards, Charitable Trusts and Endowment Funds who feel interested in the aims and objects of the V.V.R.I. Society and the work that is in progress towards fulfilment thereof, are urged to contribute, most liberally, to the funds of the Society in one or more of the following ways :—

1. Sanctioning regular grants-in-aid.
2. Getting enrolled as Patrons, Promoters and Life Members.
3. Placing orders with Vishveshvaranand Book Agency of the Institute for its own publications as well as for all other books that may have to be purchased from the Indian or foreign market.
4. Advertising in and subscribing the Institute magazine, Vishva Jyoti.
5. Assigning printing jobs to the V.V.R.I. Press.
6. Making one or more of the following *Commemorative Endowments* :—
   (i) Permanent or periodical *scholarships* of Rs. 180/-, Rs. 300/-, Rs. 600/-, Rs. 900/-, Rs. 1200/-, Rs. 1800/- or Rs. 2400/- per annum, each.
   (ii) Endowing permanent or periodical *Lectureships* of Rs. 1,000/-, Rs. 2,500/- or Rs. 5,000/- per annum, each.
   (iii) Endowing permanent or periodical *chairs* of Rs. 5,000/- or more per annum, each.
   (iv) Permanent or periodical *Prizes* of Rs. 25/-, Rs. 50/-, Rs. 100/-, Rs. 500/- or Rs. 1000/- per annum, each.
   (v) *Building Blocks* of Rs, 50,000/- each or one or more *Half Cubicle Units* of Rs. 500/- each.

Note I. The Institute Management will suitably commemorate every donation of Rs. 500/- or more.

Note II. As already indicated, Government will not charge any Income Tax on a donation of, at least, Rs. 250/- to the Institute during one financial year.

It is requested that all correspondence on this subject as well as donations may kindly be directed to the undermentioned address :—

Shri VISHVA BANDHU,
Hony. Jt. Secy. & Director,
V. V. RESEARCH INSTITUTE,
P. O. Sadhu Ashram,
Hoshiarpur (Pb., India).

Dr. C. D. DESHMUKH,

Chairman, University Grants Commission,
Government of India, writes :—

"I paid a visit to the Institute on September 26, 1956, but, alas, only for a tantalising short period of three quarters of an hour. Prior to visit, I had glanced through the literature concerning the work of the Institute that had been sent to me by Professor Vishva Bandhu and had made a mental note of the diversity of the work achieved and the number of staff of research workers engaged in the enterprise. All this I was enabled to see as a result of my visit, although very hurriedly. What I saw was sufficient, however, to convince me that work of great research interest and characterised by profound scholarship in different fields is being done under the competent and devoted guidance of Professor Vishva Bandhu and his distinguished colleagues. It is a remarkable testimony to their devotion that for many a long year they have carried on without very much outside assistance. Such competence and self-reliance call for some recognition and I hope that it shall be vouchsafed to them..................................
I know few centres of learning which deserve readier assistance." (13-10-1956)

V. V. R. I. PRESS, HOSHIARPUR